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FULL TEXT OF ARTICLE:

1. [Editorial roundtable written up by V.I. Shamshurin]

2. [Text] At present, in scientific and current affairs literature a great deal of attention is being paid to man. However, very frequently this is done in a strictly declarative manner, that is, we must, supposedly, pay more attention to man, carry out concrete research, for example, in sociology and so forth. But just what is man? Who and what are studied in investigating man? His thoughts, aspirations, hopes, desires, beliefs; or external forms of conduct, deeds, way of life, morals, social, legal, moral and other standards and views? Or possibly, the methods by which man organizes his own life in a society of others such as him? Or do they search for substantiation for purposefully compiled social schemes, utopias, questionnaires, polls and so forth? The scientist, the sociologist, must be clearly aware, for example, of with what he precisely is concerned in conducting a poll, questionnaire and here clearly define for himself the cardinal philosophical viewpoint which will determine the various results of the research: Is man totally and completely the product of external circumstances (natural, social), that is, a mechanism, or as a living organism does he possess free will and an independent spirit? For the sociologist these are crucial questions. But what do the representatives of other sciences, for example of biology, physiology or for instance medicine, think about this matter? Seemingly, they are totally and completely involved with the corporeal aspect of human life, with man's physical health and external conduct. But there is also the interior world of man and it is indispensable for the physician and biologist to consider this. Participating in the discussion of this and other questions were: R.A. Chizhenkova, candidate of biological sciences and senior science associate at the Biophysics Institute of the USSR Academy of Sciences; A.S. Ivanov, candidate of medical sciences and senior science associate at the Surgery Center of the USSR Academy of

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Medical Sciences; I.I. Sventitskiy, candidate of technical sciences and senior science associate at the Institute of Soil Science and Photosynthesis of the USSR Academy of Sciences; V.V. Semenov, candidate of philosophical sciences and physician; A.I. Panchenko, doctor of philosophical sciences and head of the department of philosophical sciences of the INION [Institute of Scientific Information on Social Sciences] of the USSR Academy of Sciences; V.I. Shamshurin, candidate of philosophical sciences and editor of the journal SOTSIOLOGICHESKIYE ISSLEDOVANIYA (chairing the session).

3. V.I. Shamshurin: I would like to raise the following questions for discussion. What is the spiritual organization of man as a member of society? What is the role of analyzing the nature of human interests in their relation to social development? As is known, the social conduct of people, according to M. Weber, is organized in accord with their view or their understanding of social reality. But, if we view these problems from the viewpoint of natural sciences directly involved with man (biology and medicine), what can be said about the implied importance of these problems?

4. If, for instance, a biologist merely examines a body organ and a physician merely treats this, then there is no need for the "questioning" which precedes contact with man. The only thing needed is the practical skill of a "plaintiff," that is, a certain questionnaire with questions which must be answered by merely "yes" or "no," as all the remainder is superfluous. This is like a harnessed horse running in blinders. It runs but it does not know where or who and, more importantly, why it is being guided. And possibly it is not necessary to guide at all. Far from the best coachman is in control here and at best he is idle and at worst he gets in the way. What driver is needed?

5. Any humanitarian science is not only an analysis of the sense of words and proper meanings (as in Ancient Greece, although Aristotle mentioned the physician Hippocrates, Plato, and the God of Medicine Asklepios in relation to politics). This is, above all, an analysis of successful, beneficial social actions (as was felt in Ancient Rome), that is, direct or indirect contact with controlling the social behavior of man.

6. The essence of the latter approach is that if you have a good idea or an ideal, whatever it might be, then show it in fact, in practice, and thereby persuade me of your truthfulness. This does not mean that a primitive utilitarian demand is being made of "let us get a feel" for what you are thinking. No, this is a completely reasonable desire to be certain that an idea or concept is effective and that the system, as the cyberneticians say, "possesses feedback." A social analysis of the actions of man, that is, his

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rights and duties reinforced in the word and with the aid of the word--this is what we have in mind in the given instance. And this means the actions related to the social body, to politics, the economy, that is, to any concrete manifestation of human life activity and in the given instance, with biology and medicine. Certainly, the natural scientists and physicians know the ancient philosophical truth that "a body without reason is dead." Then we are no longer involved with biology, surgery or cardiology but rather with pathologic anatomy. Plato wrote: "The person with a naturally healthy body who leads a healthy way of life but catches some unusual illness, for such persons and in such a state Asklepios pointed out how they should be treated: with medicines and bleeding the illness must be driven out, in maintaining, however, the ordinary way of life so that social affairs do not suffer" ("The Republic," 407a). Thus, what is the role of social relations in the health of man and society?

7. V.V. Semenov: In actuality in recent years, one can hear more and more often the opinion that the sociohumanitarian sciences must turn to the living man, to his problems, and not be limited to abstract cognitive limits of research or the "somatic" pragmatic questions. In the literature there are enough examples of such an appeal, but for now what results have we encountered? A separate area of cognition has arisen entitled "border problems of science" and "common scientific problems" and here completely different disciplines are brought together reflecting one or another aspect of human activity: political science, economics, natural scientific research and medicine. Such an association thus remains a range of disciplines which are unrelated except for the idea of man. The futility of the attempts to isolate common grounds for such diverse areas of knowledge is reflected in the problem widely discussed in methodology of the incommensurability of theories. No general concept of man is obtained nor can it be with such an approach. What one now understands by this is in essence a mechanical or even an eclectic bringing together of various disciplines. An effective general concept of man as a social individual should be provided in such a positive science as sociology in its interaction with political science, political economy and other disciplines. The specific area of research is the following. Dialectics asserts that there are no positive phenomena which do not have a negative aspect and which not only grows along with the positive but under certain conditions turns the positive into the negative, and under certain conditions this can also lead to ecological, medical-biological and then social crises and disasters. In order that this does not happen, it is essential to study the social mechanisms of crisis prevention. Such mechanisms should be found in the structures of society itself, in its social institutions as a legitimate resistance to the "positive" and which grows as the positive phenomenon is converted into the negative. Here

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is one of the areas of social research and a point of contact between the humanitarian and social sciences.

8. A.I. Panchenko: In my view, the interaction of the humanitarian-social and natural sciences can be most beneficial in the area of the problems of humanitarianizing biology and medicine. This conclusion can be confirmed, in the first place, from the example of literature on the mass information media and in books for now basically published abroad. They raise the questions of parapsychology, psychokinesis, extracensory perception, unidentified flying objects, astrology and so forth and these at present are also being discussed actively in our country. Here, it seems to me, the basic object of discussion to a significant degree relates to social psychology and it can be said the issue of the "social health of society." In other words, during those moments of history when society is in a crisis stage of its development, certain things which "replace" reality are cultivated "above" and actively perceived, supported and experienced "below." Moreover, on a general level the rise of such things, in my view, is tied to a need for "miracles" and this is internally inherent to man. Here it would be possible to argue about different historical forms of rationality or mentality, about political regimes, about global crises, or whatever you wish, but in man there is a need for a "miracle" and this is possibly responsible for the maintaining of "social health" and for creative activity. In my view, this need is one of the inner resources of human existence. And it must be supported, regardless of the distorted forms of its employment, for example, in the mass information media. Of course, here the role of medical workers is far from the last.

9. Secondly, in that same literature all the sought or supposedly visible "substitute" things and abilities are established from the "scientific" viewpoint. Here it is essential to figure out what a scientific viewpoint means. This has a common cultural point as there is the old tradition of putting natural science into opposition to the "sciences dealing with the spirit" (W. Dilthey). If such a tradition is valid, then we cannot view biology as a sociohumanitarian discipline. I propose that the designated tradition is not quite valid. Certainly any sciences in one way or another derive from the needs of man and ultimately arrive at disclosing the conditions of his life. Natural sciences disclose the natural conditions, while the sociohumanitarian sciences show the social and spiritual ones. Understandable in this context is the great interest which is now being shown in the so-called anthropic principle in cosmology: together with physics, cosmology shows that the organization of the Universe is precisely one where life could arise in it and where man could appear along with life. The opinion of V.I. Vernadskiy is confirmed that life is a cosmic phenomenon.

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10. But is there a natural science on human capabilities and human conduct (social) in that very sense as a science on inanimate objects? The impression is gained that many parapsychologists would like to fit their subject of research into the framework of methods worked out by natural science. Parapsychology has a rather long history. Thus, in 1882, the Society of Psychic Research was founded in Great Britain and this set as its goal the study of those human abilities which "are inexplicable on the basis of any broadly accepted hypotheses." Since then, parapsychology has acquired an institutionalized development. The anthology "Basic Experiments in Parapsychology" published in 1884 in Great Britain under the editorship of K.R. Rao has pointed out that around 2,000 such "basic experiments" have now been carried out. But what is the interesting point? The interesting point was that the rate of definite results for all these experiments was assessed at 50 percent. This means that the experiments did not produce anything definite. Certainly for physics a result with a probability of 50.0001 percent would be more definite, but 50 percent is complete ambiguity. In turn, this can mean only one thing: experimental methods in physics which are perfectly applicable to investigating inanimate objects cannot be applied unconditionally to researching the phenomena of the psyche and consciousness. Psychic and psychophysical relationships can scarcely be modeled in the same manner as physical causal relationships (and actually a majority of the experimental parapsychologists is involved in this).

11. Thirdly, on the basis of the so-called "experiments" and practice of parapsychologists, numerous speculations and falsifications have arisen. Parapsychology has been even turned into a sort of "business." An example would be the activities of the famous conjuror, U. Geller, who appeared recently on our Central Television. Somewhat before, 15-20 years ago, Geller demonstrated his tricks on British Television and he not only "wound" and "stopped" watches, but also taught "spoons and forks to bend," and this was enormously successful (particularly with children). So, the screens of current Soviet television are offering us rather obsolete information. This information, incidentally, has not informed us that in 1975, another famous magician, J. Randy, published a book entitled "The Magic of Uri Geller." It condemns Geller for violating professional ethics of illusionists evident, in particular, in Geller's use of the terms "psychokinesis," "extrasensory perception" and "parapsychology." "This," commented J. Randy and the English physicist G. Taylor, "as well as the story of Geller's doctoring photographs for the Israeli newspapers showing him together with Sofia Loren led to a decline in Geller's popularity...."

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12. I do not want to doubt the abilities of Geller or the necessity of investigating the depths of the human psyche, but at the same time it cannot be doubted that tricks are possible in such practices. The same Randy describes a case when young persons trained by him joined a collective at the Parapsychology Laboratory of Washington University, convinced the co-workers of this laboratory of their "supernatural" abilities and then at a press conference unmasked both this "supernaturalness" and the convictions and activities of the parapsychologists.

13. Fourthly, and now from the truly philosophical viewpoint (that is, from the metaphysical and metaspirtual viewpoint divorced from the concrete realities of our life), here the problem arises of the relationship of the spirit and the body, the psychic and the physi(ologi)cal, the mind and matter. Again the old "accursed" problem arises of what was first-matter or mind? Clearly, on the abstract level the positing of this question makes no sense. Clearly, for philosophy as well as for life, science, practice and medicine, both are important, although in concrete situations, at specific historical stages and in specific concepts (including in sociology!) preference can be given to one or the other. The idealistic system of Hegel did not prevent him from disclosing the development dialectics of the conscience. The dualistic philosophical position of the Australian neurophysiologist G. Eckles did not prevent him from investigating the ion mechanisms for the transmission of nerve impulses (he received the Nobel Prize for this). Profound materialistic convictions also do not prevent the carrying out of scientific research and the achieving of outstanding results. However, up to the present no philosopher has been able to reduce the entire diversity of the world to just the spiritual or just the corporal. For this reason, of course, we do have grounds for putting medicine and biology into a sociohumanitarian context.

14. I.I. Sventitskiy: I would like to examine the relationship of social and natural sciences from the following position. The exacerbation of the global natural scientific, social and production problems clearly has a common prime cause. The essence of this is that man in his activities has not considered the important laws of nature. One of these is the energy extremality of self-organizing and, particularly, living systems. The latter in their development spontaneously strive for the fullest utilization of the free (accessible) energy under the existing external conditions. Modern achievements in the 1970s and 1980s in nonequilibrium thermodynamics (G. Nicolis, I. Prigogine), the physics of self-organization and evolution (V. Ebeling, R. Feistel) as well as ecological bioenergetics show that the structural organization of living systems and their functional relations have a common energy extremality or bioenergetic purpose. An energy economicness of living nature can be

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traced in all stages of its development and in all its manifestations, with the exception of the present stage in the development of human society.

15. The destruction and pollution of the environment, in reaching a scale threatening the health of people and the possibility of their further existence, is the result primarily of the wasteful, noneconomic use of enormous energy capacity which human society has gained in recent decades. The ecological problem is largely exacerbated by the food problem. The intensification of food production everywhere has been accompanied by an exceptionally rapid rise in the expenditures of anthropogenic energy per unit of product, by an accelerated growth of pollution and destruction of the environment, by a deterioration of food quality and by a negative influence of it [food?] on human health.

16. The genesis and initial development of culture and social relations of all peoples, regardless of their nationality and geographic location, obviously and with good reason are permeated with and accompanied by artistic images of the methods of securing food, the most precious and irreplaceable type of free energy.

17. V.I. Shamshurin: You are right. At present, this is being intensely studied by representatives of a recent current in foreign sociology, the followers of "figurative" sociology of N. Elias.

18. I.I. Sventitskiy: And they are right to do this, as the needs of man in the preindustrial period were very largely determined by the energy found in food. During extensive industrial development, the technogenic energy consumed by man surpassed by many-fold the energy consumed in food. During this period technologies were clearly energy-wasteful and this became the main reason for the exacerbation of global problems. Precisely man's awareness of the particularly important social importance of bioenergetic extremality in the development of living systems, including human society, and the inevitability of shifting it to autotrophy will make it possible to accelerate the development of energy-saving and ecologically safe technologies, protect nature and ensure the survival of man under the conditions of the biosphere.

19. V.I. Shamshurin: Thus, the points of contact and similarity of social and natural sciences can be seen. What about the differences? In what way does philosophy differ from medicine?

20. A.S. Ivanov: The difference is as follows. Our main philosophical aphorism "know thyself" (or "nature" or "society") belongs to the realm of recommendations, advice for long research, wishes and desires for ideals that would be difficult to

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achieve at the given moment, ones more desired than urgent. This is proper but not the one needed now. Our aphorism is "physician, cure thyself." It has a concrete appeal and offers clear practical guidance. In the mouth of any patient, it can be a direct demand and a "verb in the imperative" and moreover has the character of direct completed action.

21. What sort of art can you have, he [the patient] might say, if you yourself are not healthy and look bad; I will not come to you for treatment. Such an understanding in medicine of one's own purpose has come down from the times of Hippocrates who said that a physician should look decent in order to extol his ability by his appearance.

22. V.I. Shamshurin: Plato in this sense makes a very accurate comment: "Certainly in my opinion they treat the body not with the body, otherwise it would be inadmissible to have a poor corporeal state of the physician himself, rather they treat the body with the soul, and the soul cannot treat well if the physician's is poor or has become such." Why do I recall Plato? He, in my view, provides the most surprising correlation between medicine and the sciences dealing with society. Thus, in one of his sociopolitical works, "The Republic" in comparing medicine and legal art, he legitimizes them only under the condition that "both of them are concerned for the citizens viable both in terms of body and soul...." ("The Republic," 410).

23. A.S. Ivanov: That is precisely the point. I constantly take instantaneous decisions in operations and I bear an enormous burden of responsibility--both moral and, incidentally, legal. On this level, precisely from the legal viewpoint, philosophers and sociologists in their activities are not involved in the law. I have never heard that they had responsibility stipulated precisely by the law and not by arbitrariness (since there has been more than enough persecution of the social scientists) for socioideological recommendations that have been ineffective or even lethal for society. Physicians treat both the body and the soul. And here I am a member of the humanities. Incidentally, I, as a cardiologist, am extremely close to the philosophical principle that "truth passes through the heart" which is rather well known and is inherent to the ancient philosophical cultural tradition which bears a name similar to the name of my profession, crypto- or cardiognosis. Hippocrates put it clearly: "The physician-philosopher is like God." Let us recall again the classic Russian literature of the 19th Century. Prince V.F. Odoevskiy in his "The Story of the Cock, Cat and Frog" very precisely examines the role of psychoanalysis in the treatment of hypochondriacs. And this is from the viewpoint of surgery! At present, unfortunately, an analysis of the inner motives of man is applied basically in psychotherapy and sex pathology.

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24. V.I. Shamshurin: Is there a difference (and in what manner) between the inner world of a patient and the inner world of a healthy person? In other words, if we turn to the specific work of a physician, is it helpful for him to know the particular features of the mind of his patients--both ailing and healthy? For instance, preop, during the operation and postop? What mental sets of the patient favor the achieving of health and which ones harm it? On this level, what are your tested procedures for "translating" or converting certain mental sets of the "respondents" into others? Are these being studies?

25. A.S. Ivanov: How can these be combined or, more accurately, how can healthy internal spiritual activity be made from sick? This question is important, in my view, from any viewpoint. Both as a "eternal, fatal" question of philosophy as well as an urgent, applied question for the research sociologist developing a concrete social program in the area of state, ethnic relations or a physician struggling directly for the health of a specific person.

26. Unfortunately, in medicine the answers to the given question is a particular matter worked out by each physician by trial and error. And as a result--everyone knows to say the least. Basically, this is studied in the medical schools and this is written about in the special scientific research and practical manuals. But nowhere do they write or teach about what a person thinks in experiencing pain!

27. Generally, the role of thought and conscious motives in our work (both for the physician and for the patient) for me has assumed an ever-greater role. Seemingly, this is a philosophical question but in medicine it is pertinent as never before. Who should be considered sick? How does ailing flesh influence optimistic spirits? These are not abstract questions. Behind them, in essence, stands society's attitude toward the disabled. To what degree are they to be considered equal to persons with normal motor activity? Regardless of all declarations about humanism, the very fact that our subway and underpasses, our stairwells are not adapted for wheelchairs (which, incidentally, are produced in insufficient numbers and of poor quality) bespeaks a great deal. And the birth of sick children? In antiquity this question was easily resolved as they were thrown off the Tarpeian Rock. Our culture based upon charity and veneration of life, that is, on principles deriving from Christianity, cannot permit itself such a harsh equating of the internal and external world, such vulgar and even harsh materialism of paganism: "In a healthy body is a healthy mind." Here medicine should be clearly aware of its own philosophical positions. The mystery of life must be held secret, "it must not be harmed," as the same Hippocrates said. To assume that the spirit, mental richness and fullness of life can

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be apparent and, consequently, accessible to all, both to those who are now well situated as well as those who are still powerless, but he [the physician] must remember that the key to recovery is in his hands. The forces of his spirit are in a potential state. Here we might refer to the experience of V. Dikul who literally worked miracles. Certainly, the imparting of a courageous attitude toward life and to the vicissitudes of life is a function of humanitarian science, for example philosophy, which must go hand in hand with medicine. It is a different matter that the philosophy needed by man should be oriented precisely at him, and consider the concrete difficulties, joys, hardships, ideas, sadness and hope. It should not be on impersonal schemes and distant social abstractions behind which man cannot be seen and which provide no rosy glow for anything, no comfort, hope or certainty and no real way to achieve any of these. For this reason, we, the physicians, as no one else understand the representatives of the humanities who speak about the moral or 'prophylactic' essence of their work. On this level, the role of domestic philosophical culture—the Russian philosophy at the end of the 19th Century and the beginning of the 20th—for the physicians are as important as for the researchers of the history of culture. The names of V.S. Solovyev, N.I. Berdyayev and others for us represent not only a distant cognitive but also practical professional interest. As for the study of motivation, ideas and images, this is a matter for the humanities, for the philosophers and sociologists. Here also there are great opportunities for interdisciplinary contacts as the physicians have enormous concrete material which requires professional sociological analysis. And now I am speaking responsibly as an official representative of the All-Union Scientific Surgery Institute of the USSR Academy of Sciences. Here we perform diverse operations on vitally important organs including the intestines, liver, lungs and heart, including the transplanting of these organs and the reimplantation of extremities. We also observe persons in the 'distant' period after the operation, considering here the most diverse factors. We monitor not only the function of the organ operated on, but also the quality and way of life as a whole of our patients. This, in my view, is what we are now talking about.

28. At present, we at the Center operate under conditions of cost accounting (here is the importance of the socioeconomic factor for you) and this has opened up great opportunities both for the physicians, for the patients, and both on a creative and applied-organizational level. It has become easier for us to establish contact as the physician has moved closer to man. For example, contracts are being concluded with various enterprises of not only Moscow but also the entire nation to study and treat both employees and their relatives. This brings enormous benefit to the health of specific individuals (and not to the abstract

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''population'' as a whole, as was the case before) and makes it possible to thoroughly study man on a modern level (we have the most advanced equipment) and promptly treat the illnesses.

29. V.I. Shamshurin: In actuality, what principle should underlie the definition of man's health? Real altruism and humanism with its assertion of the generic essence of human mental activity preserving in his ''image and likeness'' the equal rights of all persons to the spiritual and material values of mankind's culture? Or misanthropy and xenophobia based upon the principle of ''ethnic selectivity'' with its constant ''veterinary'' desire to place people, as Chaadayev wrote, in closed stalls? Here the arguments inherent to these social concepts and drawn from one or another ''national geneology'' must prove that the harmonious combination of the fullness of thought and physical activity are possible only within the limits of one but only one nation more often understood biologically, in the form of a certain ''selection,'' when the possibility is admitted of achieving a certain ''purebred strain of new people'' and ''builders of a new society.''

30. R.A. Chizhenkova: The role of social science and particularly culture in the natural sciences is much greater than the most convinced representatives of the humanities can imagine. For me, a natural scientist, this is indisputable.

31. In recent decades in reviewing the problems of the development of society it has become a rule to discard psychological questions with extreme decisiveness and with extraordinary closeness seek out the boundary between the social and biological aspects of man, thereby splitting social sciences away from natural sciences, that is, from the foundation. Social sciences were being turned into the area of a parascience. As for the biological characteristics of man, such a deep abyss was created between them and social phenomena that man was actually no more than a ''cog'' in the social mechanism. Here there was a confusing of such concepts as society and the crowd, the individual and personality.

32. V.I. Shamshurin: How do you view the consequences of the notion of a ''cog'' in biology and in the social sciences?

33. R.A. Chizhenkova: The complete adaptation of a biological species to surrounding reality paralyzes its development and ultimately leads to extinction (P. Teilhard de Chardin). This is the case in biology. In and of itself social adaptation is a good thing. However, the variation of it which is optimal for the individual as a rule is an impediment in the development of society. To some degree it works for the good of the individual but not for the social organism. Those who rested on their laurels during the ''cult of

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personality'' and ''stagnation'' evolved with maximum accuracy an optimum method of conduct for themselves. The policy of carrot and stick and the corresponding notion of a ''cog'' gave rise to the committing of certain actions and the abandoning of others. But the population ''which does not know how to live'' is the engine of progress. Precisely those who were unable or who could not adopt the line of conduct imposed on them are the hope of society, even posthumously. The Russian intelligentsia has always stood out both in its high morality and in its low socioutilitarian adaptation and in its absence of what previously was called ''mercenariness.'' In Russia, the intellectuals were always the pioneers, the defenders of law and...perished under the wheel of history in order years later to return to the people as an achieved long-term social good and social charity. Tragicness went hand in hand with the development of progressive thought.

34. The portion of the people who possess high adaptation abilities on the social level allowing them to secure the goods of life, can adapt to any conditions. But for the personality, for its development and activity, it is essential to have space and the possibility of choosing also inner spiritual freedom. Without this, the personality is not realized and this is always a tragedy.

35. V.I. Shamsurin: Spirituality, morality-are these ordinary concepts for a biologist...?

36. R.A. Chizhenkova: No. Merely abstract appeals to restore morality are futile. These cannot operate in isolation from the other aspects of social life. Nevertheless, the perfection of a society should be measured by the attitude to the living and even the nonliving world and not only and not so much by the attitude toward women (this is too narrow). This is what comprises the higher spirituality which brings together the entire noosphere. Possibly it was something like this that E. Le Roy had in mind when in 1927 he proposed the term ''noosphere.'' Reason will embellish the new (anthropogenic) age in the world. The last (incomplete) book by V.I. Vernadskiy ''Nauchnaya mysl kak planetarnoye yavleniye'' [Scientific Thought as a Planetary Phenomenon] was devoted to an optimistic belief in human reason. At present, in relation to perestroyka, we are rethinking the economic principles of the life of society. But the measure of economic gain cannot completely serve as the fundamental criterion for the reasonability of one or another innovation. This criterion must be employed only in an aggregate with other ones. Neither economic successes nor technical progress are a justification of human suffering or the fading of nature. Priority lies with the principles of morality. The Hippocratic medical oath ''Do Not Cause Harm!'' should be found in all spheres of social life as a ''symbol of belief'' in the modern age.

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37. Culture requires urgent concern. K. Marx warned about the danger of combining a revolution and a low cultural level and concern was voiced over this in Russian in 1917. Even if it is admitted that positive changes occurred over the decades, there has not been the proper optimism since no judgments have been made. Undoubtedly, illiteracy has been eliminated, however to some degree the cultural heritage was destroyed and it is this which preserves the wisdom of previous generations.

38. Man should correspond to his proud name of Homo sapiens, both as a biological species, as a moral personality and as a social principal.

39. V.I. Shamshurin: Certainly we must not allow a pagan denial of the Christian culture which has come down to us or the destruction of the higher accomplishments of modern civilization and its common human values.

40. The hard-hearted social theories with all their reciprocal disdain generally derive from the same primitive interpretation of the social ideology first expressed by the Ancient Jews, the chosen nature of one, separately taken people or social group. The falaciousness of the various "veterinary" solutions to the very complex problems of man, society (their purpose) and world history is not merely obvious, but also involves the blood of an enormous number of victims and literally shouts inhumanity. When, for the sake of an abstract scheme which justifies the inequality of people, peoples and classes, they begin killing, then this is inadmissible from any viewpoint, from the philosophical, the sociological, the medical and the biological.

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